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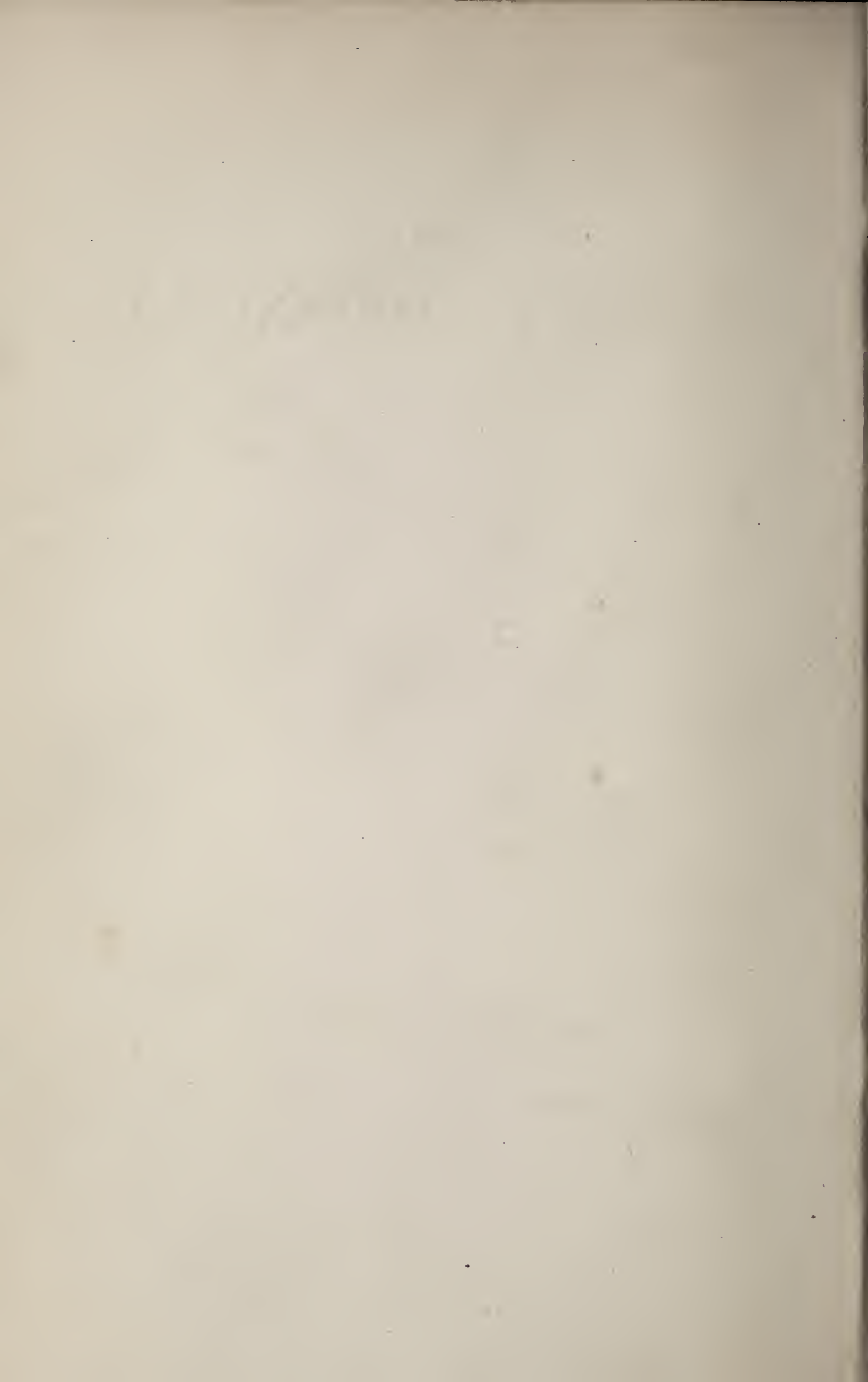


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Ramsay  
Mary Murray  
1933

Campbell Family

A FAMILY CHRONICLE



# A FAMILY CHRONICLE

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## NOTE

*B. Smith - \$4.00*  
**M**ANY friends have asked for some record of Miss Jane and Miss Mary Campbell's busy lives, and these memories of their home, their family, and their work have accordingly been collected and printed for private circulation. Much of the story carries us back to the peaceful days of "long ago" and the fragrant atmosphere of those calmer and gentler times; much, too, tells of strenuous effort on behalf of others; through all of it runs the golden thread of faith and courage and high endeavour, which may hearten those who care to read these pages.

*July 1925*



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## THE FAMILY

By J. S. S.

THE Campbells came of families of high character, and many fine qualities. Their father, David Campbell, was the second son of Patrick Campbell, W.S., of Queenshill, in the Stewartry of Kirkcudbright, and Jane Maitland, daughter of David Maitland of Barcaple, in the same county. Their mother was Janet Stewart Douglas Boswell, fifth daughter of Hamilton Boswell of Knockroon, of the family of Boswell of Auchinleck, and Jane Douglas of Garrallan, both in Ayrshire. Hamilton Boswell died as a young man much regretted. An appreciation of him appeared in the *Ayr Advertiser* in April 1824, from which we may quote the following :—“ The life and

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character of Mr Boswell are truly worthy of imitation and respect. His actions were just and honourable, his disposition kind, benignant, and pure, his manner to all gentle and modest. Society has lost in him a support, an example, and an ornament." His early death left his widow with the care of a young family of seven, two sons and five daughters. She was a fine type of lady of the old school, with wide sympathies and public spirit in advance of her time. Besides bringing up her family and attending to her property, she did much for the town of Ayr, where she lived for part of the year at the Sandgate House, showing a practical interest in the welfare of its people, in its schools and in its prison, where she visited the inmates, after the manner of Elizabeth Fry. She was a lady of culture and education, and was accustomed when going on a journey of any length to take a copy of Milton's "Paradise Lost" to read on the way. She was also an artist of no mean order and several of her paintings still hang at the



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Sandgate House. There is a fine window to her memory in the old Parish Church of Ayr, the subject being the appropriate one of feeding the hungry and clothing the naked. Various members of her family, including the mother of the Miss Campbells, were present at the famous Eglinton tournament in 1839.

The Campbell family, though originally from Ayrshire, had for generations made its home in the Stewartry of Kirkcudbright, where the estate of Queenshill had been acquired about 1725 and continued in the family till 1851. There were ministers and lawyers as well as landed proprietors in the family, and even now two grandsons represent the fifth generation of Writers to the Signet. Such forebears in both Campbell and Boswell families no doubt tended to the refined and intellectual type of mind, the sense of duty to those around them, and the strongly religious disposition so evident in many members of the family, and to these good qualities was added, in a

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marked degree, the heaven-sent gift of humour.

Patrick Campbell of Queenshill was born in 1746. He was trained as a Writer to the Signet in the office of his uncle William in Edinburgh. Having lost money in an unfortunate connection with a mercantile house in Liverpool, he accepted the position of factor to his friend Mr Oswald of Auchincruive, and brought his wife and three young children to Mount Hamilton, near Ayr, in 1804. His mother and a sister came from Galloway at the same time and, in order to be within easy distance of Mount Hamilton, took up their residence at Ladykirk, where the mother eventually died, and was buried at St Quivox. Mount Hamilton continued to be the happy and hospitable home of the family for over sixty years, a home dear to all the connection, and ever looked back to with affection by all who shared in its life. The years there were varied by frequent journeys to the Stewartry, driving or on horseback, either by the Glenkens or by Cum-



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nock and Dumfries, to attend to business, or to meet with many relatives of the Maitland connection resident there. It is interesting to note that Mr Patrick Campbell was one of those who voted for Cutler Fergusson of Craigdarroch in the Liberal interest in the election of 1826. He gained the seat by a majority of one vote, and in the subsequent parliament, voted for a Reform Bill, which passed the House of Commons by one vote in 1831. Patrick Campbell died in 1836, while on a visit to Queenshill, and is buried in Tongland Churchyard, near Kirkcudbright. Mr James Oswald, then proprietor of Auchincruive, wrote of him to Mrs Campbell, "He was the most disinterested man I ever met." The name Patrick came to the family through the marriage of Thomas Campbell, minister of Minnigaff in Wigtownshire, to a daughter of Patrick Murdoch of Cumloden, whose family take us back to Robert the Bruce, and the famous story of the widow, who sheltered him in Galloway, and to whose

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three valiant sons he gave grants of land.

Patrick Campbell had three sons—William, who became a Writer to the Signet in Edinburgh, David, who first assisted and then succeeded his father as factor to the Oswalds, and Adam, who went to India in the service of the Honourable East India Company. He had also two daughters, the kind “Aunt Mary” and “Aunt Agnes” of later years. Mrs Campbell with her daughters continued to live at Mount Hamilton until her son David married in 1848. There they interested themselves in the people round them, and among other things arranged a lending library for the parish. During some of those years, three of the children of their brother Adam were cared for at Mount Hamilton, while their parents were in India, and to them it was a very dear home. One of these children on being told that Solomon was the wisest man, said, “No, that cannot be, for uncle David is the wisest man in all the world!” Their affection for him

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was very great and never wavered. At the Disruption in 1843 all the Campbell family and two of the Boswells joined the Free Church, but bitterness of feeling never marred the intercourse of the two families.

On the marriage of David Campbell with Janet Boswell—he being forty-five years of age and she twenty-eight—his mother and sisters went to live in Ayr, and, on the death of Mrs Campbell in 1850, the sisters went to Edinburgh, where their eldest brother, William, was head of a firm of Writers to the Signet. He was a very able and much esteemed man. His partner in business, Mr John Donaldson, said of him, “I have never met an abler, a more high-minded, or a more generous man.” He had succeeded to the estate of Queenshill on the death of his father, but eventually, deeming it wise in the interests of the family, sold the property in 1851.

Mount Hamilton was now the happy home of David Campbell and Janet



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Boswell, and seven children were born there. Of these seven, Jane was the eldest, and Patrick William the second. He became a Writer to the Signet, and eventually succeeded to his uncle William's business. In 1893 he was appointed Principal Clerk of Session, a position held by Sir Walter Scott for twenty-six years, and by Mr Campbell for twenty years. Modest, unassuming, kindly, humorous, and of great business capacity, he was held in the highest respect and won the esteem of all who knew him. He died in 1922. Adamina was the third child, called after her uncle Adam, who had died in India shortly before her birth. She was a very sweet and charming girl, with a certain shyness, which added to her attractions. She married, in 1876, Mr George Mackenzie, Writer to the Signet, Perth, and died in 1903. Then came Hamilton Boswell, a merry, clever boy, who died of typhoid fever in 1870 at the age of sixteen to the great grief of his father and all the family. The next was Janet Stewart,

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now the only survivor of the seven. She married, in 1882, Adam Skirving of Croys, in the Stewartry of Kirkcudbright, and still lives in that county. Then came David Maitland, a delicate boy, but, like all the others, full of life and humour. He died in 1888 at the age of twenty-nine. The youngest was Mary Currie, who died in 1923.

But, to return to the parents, David Campbell was a man greatly beloved, of unswerving rectitude, modest almost to a fault, full of humour, gentle in word and deed, and of deep religious feeling. His personality was unusually attractive, and he had a great love for all things beautiful, the beauties of nature, the trees, the birds, the stars. He wrote charming verses on occasions, when his feelings were stirred, and had a great love of music, especially of the old Scotch songs, which he taught to one of his daughters, showing her how to transpose from one key to another. She learnt so many from him at a very early age, that she could at one time sing forty

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of the old songs to her own accompaniment without music. In his later years he enjoyed greatly hearing his favourite songs, and the tears would gather in his eyes at such as "My Nannie's Awa," which, no doubt, stirred afresh in his heart his sorrow for his much loved wife. His outstanding characteristics were his modesty, his keen sense of humour, and his intense regard for the feelings of others. No one ever heard him magnify himself or speak ill of any one.

Mrs Campbell, like her husband, was of a deeply religious mind, and like him full of human kindness and of humour. Her love of husband and children, her brightness, her cheerfulness, her uncomplainingness, when health was failing, were all remembered by her family. Her elder children profited by her early teaching and training in thought of others. One of Miss Jane Campbell's earliest recollections was being taught to sew by her mother, and under her direction making a warm garment for the child of a working woman who



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lived near. We have this reminiscence of the beginning of their happy married life from a nephew of Mr Campbell's, now passed away, who wrote a few years ago to one of the family, whom he met again, after many years in New Zealand—"Our meeting brought many thoughts of the past to me. The very first marriage, at which I was present, was your father's, in Mrs Boswell's drawing-room in the Sandgate House. I was nine years old then, and soon after I was asked to spend a holiday at Mount Hamilton, where I saw such quiet happiness, especially when the day's work was done, and your father played on his flute and your mother on the piano, that it gave me then, in my childhood, a deep impression of the sacredness and blessedness of true love in the married life. I had a deep respect, regard, and affection for your parents. How much we have to be thankful for! Our parents, our relatives, the very servants, who were also friends." There were many servants of the old school in both the Campbell and Boswell families

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deeply attached to those they served, and always treated with kindness and consideration and valued as they deserved to be. There were four Jeans—two in each family. There was a Dolly, a Nannie, a Peggie, a Kirstie, all good and faithful souls.

The Rev. Archibald Hamilton Charteris, D.D., of the Church of Scotland, was at St Quivox, as his first charge, from April 1858 to May 1859. Mr and Mrs Campbell showed him the greatest kindness, and the affectionate friendship thus formed was kept up by their children till the end of Dr Charteris' life. He refers in an autobiographical note to Mount Hamilton :—"How shall I speak of Mount Hamilton? the house separated from the manse by the high road, where I lived as much as in my own house. Here dwelt Mr David Campbell, factor on Auchincruive, the wisest, the gentlest, the most humorous, and the most affectionate of men. What I owed to him I did not then know and even now I cannot tell, for even



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now I do not know it all. He was patient with my blunders, always ready to counsel me in perplexity, especially to tell me how to deal with this man and that, always keeping before me the spiritual ends of a minister's work. He was a Free Church elder, but was very often with his children in St Quivox Church, and his elder children trotted over with me every Sunday morning to the Sunday School. Mrs Campbell, like her husband, was of an old Scotch family. Hers was a bright amusing mind and a heart full of sympathy. She had a marvellous power of brilliant conversation, including command of ridicule, which hit but never hurt. The best part of all the ways I have learnt of human life, was from Mr and Mrs Campbell." "Your father and mother were the best friends I ever had," he told their children in after years.

Another wrote of Mr Campbell's long life at Mount Hamilton:—"There is a beauty and a tenderness about that quiet life,

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devoid of ambition and free from covetousness, which I have never seen so clearly elsewhere. Perhaps it is vain to look for it in busier and keener times. I know how he was looked up to in that little St Quivox community where he lived. Here was a life lived in the very centre of it, against which there never was a breath of suspicion, and of which the fragrant memory comes back still, like a breath of spring, from many an unexpected quarter."

It was recorded of Mr Campbell by the Kirk Session of Ayr Free Church, of which he was an elder from 1843 to 1879:—"His sterling rectitude, his weight of character, endeared him to the congregation. His life of unobtrusive usefulness will long be remembered, and his memory will ever be fragrant in the sanctuary where he worshipped." Little wonder that we find engraved on his tombstone:—"Mark the perfect man, and behold the upright, for the end of that man is peace."

But a dark shadow was coming over

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that happy home. Mrs Campbell's health began to fail, and after a year or two of invalid life she died in 1861 and was buried in the beautiful churchyard of St Quivox, within sight of the home of her too brief married life. What this must have meant to the husband, who loved her with the tenderest affection, and to the seven little ones so soon bereft of her care, one hardly dares to think.

It was well there were kind aunts and cousins to come to the aid of that sorrowful household. In 1864 Mr Campbell retired from the factorship, having been offered, unsolicited, the management of the Royal Bank of Scotland in Ayr. The household gods were then removed from the dear home, to which the family had come sixty years before, to 12 Alloway Place, Ayr, then to Bellevue, and finally to Stewartlea, which Mr Campbell built.

Thus in 1864 the life at Mount Hamilton came to an end, but to it the family looked back, and still look back, as the ideal home



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of childhood, of which they had many precious memories. The "high garret" where they were allowed to play, the "look-out" tree to which they ran to watch anything of special interest passing along the quiet road, the donkey carriage in which they careered wildly about, the ponies, Black-band and Pleasure-trip, lent from Auchincruive, on which they rode with supreme delight, the good mare Jess, which their father drove in the high dogcart, the old postman, who daily walked from Ayr, and sat in the round wooden chair in the hall while the letters were opened, the bush of Scarlet Japonica at the dining room window, there to this day, all were dear to them.

The books which were their dear companions then are still lovingly preserved. "Peep of Day," "Line upon Line," a beautiful copy of "The Pilgrim's Progress" with coloured pictures (a gift from the Parish Minister), "Watt's Hymns," "Miss Edgeworth's Tales," "The Robins," "Little Mary's Grammar," "The Fair-

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child Family," and that most charming of fairy tales "Granny's Wonderful Chair," and many others. In some of these, names are written by their mother in the beautiful flowing handwriting of her time, looked upon by her children with a sort of loving awe. The old home could not be broken up without deep feeling, and to this very day the name Mount Hamilton has a wonderful charm to the family.

There was a large family connection and an affectionate and united one, accustomed to kindly thought and generous interest in one another, and these children were happy in having kind aunts, who were ready to do what they could for them, and their father's sisters were specially helpful. They selected, soon after Mrs Campbell's death, an excellent, though somewhat severe lady, to take charge of and teach them. By this time Patrick was in Edinburgh attending the Academy and living with his aunt, Mrs Adam Campbell. The others were under the care of

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the severe lady and, though they were wont to say that she "ground them to powder" for fourteen years and a half, good spirits survived, and they came to realise with gratitude what they owed to her training. Still, it would undoubtedly have made their young lives brighter, had she allowed herself to express something of her good opinion and affection for them, which they only discovered when she left them. They were full of fun and high spirits, and their father's humour and sympathy somewhat counteracted the severity of their teacher. They had also many cousins to whom they were much attached. Their mother's sister, Mrs Dunlop of Clober, had nine sons and one daughter, their father's brother Adam had two sons and three daughters, their mother's brother Patrick Boswell had two sons and three daughters, and these, with the seven Campbells, made a goodly number. Mr Patrick Boswell had been for a number of years in Australia, and there had married Miss Annabella Innes.



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On the death of his elder brother John, he succeeded to the estate of Garrallan, and came home to take up his residence there. Mrs Patrick Boswell was a most delightful and charming addition to the connection, and to these "motherless bairns," of whom I write, she was a perfect revelation. Younger than any of their other aunts, and full of sympathy with all young people, her kind heart was soon interested in them. She and her husband delighted in hospitality, and many a happy visit did the nephews and nieces pay to Garrallan.

The Sandgate House, where lived three kind aunts, Mrs John Boswell, Miss Kate and Miss Jane Boswell, was another centre of the connection, and, at such holiday seasons as Christmas, many a large and happy family gathering took place, Garrallan, the Sandgate, and Stewartlea, all contributing to a flow of health and spirits not easily equalled. A party of sixteen skating on the old skating pond at Ayr, a party of twenty-three sitting down

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to dinner at Stewartlea, are among the memories of those days. Mr Campbell's means were not large, and everything had to be done economically. The excellent lady in charge wasted nothing on fine clothes for the children, and many were the secret griefs of the younger at having to wear the made-down and often dyed garments of the elder. However, in later days, as one of the family said, "it was a tremendous joy to find that I was thought quite as presentable and as well dressed as other people."

Visits to the kind aunts in Edinburgh were a great outlet to the young people, whose home life was a quiet one. Their brother Patrick, after his schooldays were over, lived with the Miss Campbell's, and their house became a second home. There they had opportunities of all sorts, the companionship of these good, clever, and humorous ladies, of their brother, of his friends, and many other young people, and all the manifold interests of lectures, concerts, churches, etc. The household



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attended Free St George's, of which Mr Patrick Campbell eventually became an elder. The preaching and teaching of Dr Alexander Whyte was a greatly appreciated and good influence. Miss Jane Campbell went to school for a year, and later Miss Mary also had a year of school.

Miss Jane Campbell on leaving school took her place as the head of her father's house, feeling, no doubt, the responsibility of her duty to him and to the rest of the family. Her great desire was that her brothers and sisters should acquit themselves well, and many a word of warning and of guidance did she speak. Her interests, however, were by no means bounded by the family. Literature, art, and music all claimed her eager attention. She was always a great reader, and eventually collected a fine library of books. Her facile pen recorded special family events, sometimes in poetry or in rhyme, and there are several of her commonplace books, which contain treasures of all sorts, tales as told, remarks

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as made to her in the broad Scotch and pithy manner of the fast disappearing aristocracy of the working people, many of whom were accounted real friends of the family. Mr Patrick Campbell paid constant week-end visits to his home at Ayr, often bringing friends with him, amongst whom were Henry Drummond, Charles Guthrie, afterwards Lord Guthrie, Sir Thomas Raleigh, and other interesting men. He was a truly kind brother, always devising something to interest and benefit the family at home. They had moved into Stewartlea in 1873, and in 1876 the marriage of "Ada" to Mr George Mackenzie took place in the drawing-room there. That was the occasion of one of the great family gatherings, and a right merry day, indeed several days, were spent by the large party assembled for it. Soon after, the severe governess left for good, and Miss Mary went to school in Edinburgh. Visits to Mr and Mrs Mackenzie at Perth were now a delightful variety in the life of the family, and when two little nieces and a nephew

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appeared on the scene they were a source of great interest and pleasure.

In 1875 two of the kind aunts in Edinburgh died, Miss Agnes Campbell and Mrs Adam Campbell. Mr David Campbell's health began to fail, and in November 1879 he passed away, and in June 1880 his only remaining sister, Mary, died. Changes came to the family. In 1881 Stewartlea was sold. Miss Campbell and Miss Mary spent the following winter in Rome, but early in 1882 settled into a house in Park Circus, Ayr, with their brother David and their sister Janet. She, however, married a few months later, so the household numbered only three. In 1883 Mr Patrick Campbell married Miss Mary Walker Cathcart, nearly connected with the family at Auchendrane, and their children were another source of interest. In 1888 David died. Naturally Miss Jane and Miss Mary became very much to one another, and their house at Park Circus was ever hospitable, many cheery meetings of cousins and friends

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taking place there. They paid frequent visits to Mr and Mrs Skirving in Galloway, the dearly loved native land of their father, which seemed to have a hereditary hold on the affection of all his family.



## THE SISTERS

By J. S. S.

WE pass from the story of the family to that of the sisters themselves. They had received their education for the most part at home, from the severe governess before mentioned, supplemented, especially in Miss Campbell's case, by attending occasional classes at Ayr Academy, and in Edinburgh, during visits to the kind aunts there. Both sisters had one year at school, Miss Campbell at the Miss Mouats, Grange House, and Miss Mary at Miss Brown's school in Grosvenor Crescent, Edinburgh. They were happy in their school companions and made lasting friendships among them. One of Miss Campbell's friends was a daughter of Dr Andrew Bonar, and among Miss Mary's

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was "Janie Barbour," who became the wife of Dr Alexander Whyte of Free St George's.

From 1882 to 1909 their home was at Park Circus, Ayr. They made their house attractive to all, and were always hospitable, approachable, and kind to gentle and simple alike, giving generously of their time, their help, and their cheer to all around them. Their happy, humorous way of looking at things set every one at ease, and no one, however shy or stiff on arrival at Park Circus, remained so long in its sunshiny atmosphere. The bright little drawing-room, with its beautiful china, its pictures, its wealth of books, was delightful, and many a talk, many a consultation, many a joke, have its walls heard. A friend writing of a short visit there said, "People seem to stream into the house all day to see the ladies about something or other!" The strawberry teas, the children's parties, live in many memories. Though it was not till some years had passed that the

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sisters felt it to be their duty to take up public work, theirs was no idle life. Deeply interested in all good causes of Church and State, in every endeavour to improve matters and to raise to higher planes the ordinary work of life, they were an inspiration to others. Besides these things, their love of travel, and Miss Campbell's love of art early showed themselves, although there was not much opportunity of gratifying these tastes till later. Miss Campbell was always working away, studying, drawing, painting, sketching, when opportunity offered, educating herself, as it were. The first time she crossed the border to England was in May 1875, when she and her father visited friends in London. On the way they stayed at York, at Peterborough, at Ely, and at Cambridge, and on the return journey at Oxford, Clifton, Bristol, Gloucester, Monmouth, Hereford, and Shrewsbury, making a tour of three weeks altogether. This was a great event for Miss Campbell, and indeed for all the family

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in those stay-at-home days, and to her, full of youthful enthusiasm as she was, everything was delightful, everything full of interest. The beauty of England at that season, the colleges and chapels of the Universities, the sights of London, the picture galleries, everything was a joy to her. She heard Dean Stanley preach in Westminster Abbey and Dr Vaughan in the Temple Church, she looked down upon the House of Commons from the Ladies' Gallery, and in fact every day, and every hour, of the week in London was full of interest. From London they went to Oxford, which, of course, charmed her. One thing was a special joy for she had an opportunity of seeing Ruskin. His books were at that time very costly, but she had managed to buy some of them, and one of them, "The Elements of Drawing," she had copied out from beginning to end in her neat, pretty handwriting. Great was her delight, therefore, when she met Ruskin face to face on the steps of the Bodleian Library ! The remainder



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of the tour she thoroughly enjoyed, and one of the family treasures is her written narrative of it, interspersed with photographs and sketches.

A year or two later, in company with a friend, she spent some time in the Black Forest and made many interesting sketches there. More than once she studied art in Paris, but Italy was ever the land of her dreams. After the death of her father, when Stewartlea was sold, and the home in Ayr temporarily broken up, she and Miss Mary spent a winter in Rome, which fascinated her, and to which she returned again and again, revelling in its treasures of history, of architecture, and of art. Even in the busy years of more public life, the sisters made frequent visits to the Continent. Together they went to the Riviera, to Switzerland, to Germany, as well as to Italy. Sometimes Miss Campbell went off alone, or with a young friend, and one winter the sisters took their nieces to Les Rasses in the Jura mountains, where they lived in a chalet, and

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where the young people enjoyed ski-ing and other delights of the snows. The evenings were generally devoted to reading aloud, and altogether a very happy time was spent, and the excellent cooking of their delightful *bonne à tout faire* was thoroughly appreciated. From the mountains they went to Venice, that the nieces might see that enchanted city. Florence, Siena, Assisi, Perugia, the beautiful lakes, they knew them all. Miss Campbell had many opportunities of gaining knowledge, which she by no means kept to herself, but generously shared with others. Of course, she brought home many drawings, paintings, and sketches, one of the most interesting being a water-colour of the Lower Church of St Francis at Assisi. Besides her foreign pictures she made many at home, and did several excellent copies of the crayon portrait by Crawford of her grandmother, Mrs Boswell. Miss Campbell also made a delightful sketch in 1878 of the remains of the new bridge at Ayr, which had collapsed,

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and thus fulfilled Burns' prophecy, " I'll be a brig when ye're a shapeless cairn." In the sketch, which she ultimately presented to the Museum at Burns' Cottage, the " auld brig " is seen standing in solemn state beside the ruins of its younger rival. The sisters went to Rome for the last time in 1901, and on the way there Miss Campbell contracted a most serious illness, supposed to be influenza. By the time they reached Rome, she was very ill, and for weeks her life hung in the balance. It was a dreadful time for Miss Mary, but thanks to the skill of the Scotch doctor and the devoted nursing of two of the " Blue Nuns " of the " Community of Mary," Miss Campbell recovered. With both the doctor and the Nuns she kept up a warm and grateful friendship. Dr Gordon Gray, the Presbyterian minister at Rome, was a most kind and helpful friend. Miss Campbell's last visit to Italy was shortly before her death, when she went off alone to one of the beauty spots in Southern Italy, and enjoyed it as enthusiastically as



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ever. She often brought home treasures from her sojourns abroad. Lighting upon a complete edition of Sir Walter Scott at a railway station she promptly bought the whole of it and added it to her growing library at home. She also picked up about twelve beautiful Arundel prints of famous Italian pictures, notably Perugino's "Crucifixion," now in the possession of one of her nieces, and it was always a joke in the family about the green jars and other pieces of pottery, which travelled home among her soft goods !

Though much alike in many ways the sisters were very different. Miss Mary was, as has often been said, a unique personality. Arriving too soon in the world, described by the old Scotch nurse as " an unco wee doll," she lay in cotton wool for a time with a very slender hold upon life. Even then she showed her spirit and was termed " a wee birkie." She weathered the storm, however, and grew up healthy and spicity, though never very robust. She was very quick and clever, with a keen

## THE SISTERS

sense of the ludicrous, and a very nimble wit which was a constant delight to the rest of the family, and being the youngest and the smallest she had her own special place among them. With her friends she was a great favourite. There was a strength of character about her, which made one turn to her in difficulty, and a brave, cheerful outlook upon life, always seeing something better ahead, which heartened people in a wonderful way. She enjoyed everything, loved to see new places and new ways of things. She always wished to fly to the Continent by aeroplane, but that she never accomplished. In the last year of her life she went with friends to see the Passion Play at Ober-Ammergau, and visited some of the battlefields of France. She was twice in America, the first time with relatives in New York and Philadelphia, and the second time as a delegate to the National Women Workers' Council. She saw Washington and the White House, several hospitals and cripples' homes, and the "George Junior Re-



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public," in all of which she was intensely interested. As may be supposed she thoroughly enjoyed these visits. Nothing was lost upon her, and many amusing tales she had to tell. The Scotch were specially welcome to the Americans. One enthusiastic lady stood before her and recited "Scots wha hae wi' Wallace bled!" while another, catching hold of her hands, exclaimed, "I do like your Scotch hair!" (her hair was red). Being an excellent sailor, the voyages were a great pleasure to her. On arriving at Liverpool from her last trip, thinking how cleverly she had accomplished her packing in good time, she described her feelings when the stewardess brought her a pair of shoes, "forgotten worthies!" She had not even a piece of paper to wrap them in, but was obliged to carry them as she left the ship. "If they had not been so new and so good," she said, "I would willingly have thrown them into the sea!"

In the course of their more public life, she and her sister attended all sorts of

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meetings, social and otherwise, and had many amusing experiences, one of which may be recalled. They attended a great reception by the Corporation of Glasgow, during a conference at which they were delegates. Miss Mary was wedged into a long queue, each name was announced in stentorian tones on reaching what might be called the "saluting base." The name of the man in front of her was duly called out, Mr A., then, instead of her own name, she was announced as Mrs A. ! The queue was still progressing, it was impossible for Mr A. to look round, and she described, in her own inimitable way, the amazement visible in his back, the hair almost rising from his head. Miss Mary was of a very generous nature with a strong sense of her responsibility to others, and held it to be a Christian duty to give a tenth of her income yearly to good objects, and this she faithfully carried out. Indeed, it was only after her death, that her many generous actions were realised.

Perhaps the busiest, and to the public, at

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least, the most useful years of these gifted sisters were from 1890 to 1907. Others tell of their work for the Parish Council, the School Board, the Kyle Union Poorhouse, and the Prison (Miss Campbell often attended at the Police Court when women and children were brought up), also for the Hospital, the Nursing Association, the Girls' Friendly Society, and the Prevention of Cruelty to Children, in which Miss Mary took a special interest. Into all their work they threw themselves with earnestness, going into detail in a wonderful way. Diaries of their Parish Council work show an enormous amount of labour. The circumstances of many of the cases coming before them are neatly written out, and show the real *human* interest they took in those they had to deal with. All this work among the poor and the degraded could not be other than depressing, and the knowledge of the evils around them saddened them often very much. Still they went bravely on as long as they were able for the work. Then



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there were the Readings begun by Miss Campbell in her own house, growing into lectures largely attended, some people even coming from Glasgow to be present, and many other activities. The family used to say at this time, that, with all their many engagements, it was not easy to find them at leisure, one friend remarking, " Unless I become a Friendly Girl I shall never see Miss Campbell ! " They were not easily daunted. During Miss Campbell's strenuous work in connection with the Women's Association for Home Missions she was to address a meeting in Glasgow. She missed her train at Ayr ! What was to be done ? She applied to the stationmaster, who said he had a " boiling engine," and could send her in a " special," so, regardless of expense, she made the journey in a special train, and entered the place of meeting, albeit twenty minutes late, smiling and composed, without a trace of fuss or hurry !

When Dr Charteris, the old friend of the family, was Moderator of the Church of



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Scotland Assembly in 1892, she and her brother, Mr P. W. Campbell, initiated and carried out the idea of presenting him with an address from the pupils of the Sunday School of St Quivox, his first charge, in the year 1858. Miss Campbell undertook to get, and did get, the signatures of all available, widely scattered as they were, after the lapse of forty-three years. The address was written and presented by Mr P. W. Campbell, and gave Dr Charteris the greatest pleasure.

Miss Campbell, being deeply interested in Prison Management, was often a visitor to the prison at Ayr, and was one of those who gave evidence before the Prison Commission in 1900. As she was starting soon after for Italy, she asked the secretary of the Commission, whether she could have permission to visit the prisons for women in Rome and in Perugia. A letter was sent her from the Foreign Office, which she duly presented at the British Embassy in Rome, and, the necessary permission being given by the Italian

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Government, she visited both these prisons and was greatly interested in all she saw.

Much of Miss Mary's best work was, necessarily from its nature, somewhat in the background, but on that account all the more admirable. Her untiring efforts for the comfort and well-being of the inmates of the Kyle Union Poorhouse, going into all sorts of details, were worthy of the highest praise, and to her was due in great part the appointment of a nurse for the inmates. Then there was her work for the children through the Society for Prevention of Cruelty, her visits to boarded-out children, and many other deeds of kindness. During these long years there were frequent trips to the Continent, and in 1907 the sisters rented a cottage in the Stewartry of Kirkcudbright on the beautiful shore of the Solway, between the village of Borgue and Knockbrex. They spent five summers there, and were very happy, soon making friends amongst all classes, and are remembered with affection to this day. They took a deep interest in the United

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Free Church at Borgue, and themselves conducted a Sunday evening meeting at Kirkandrews, which was greatly appreciated. Miss Campbell set agoing a "reading afternoon" at the cottage, sharing in this way her stores of knowledge. It was a delight to spend a day with them there, to look across the sea to the distant Isle of Man, to wander in the garden, to visit the Knockbrex Dairy and the belted cows, and to feed the poultry. Many enjoyed the hospitalities of the cottage, and more than once it was lent for a few weeks to friends, who carried away the happiest recollections of it.

Miss Campbell's busy life, however, began to tell upon her, and she and her sister felt that if they were not to wear themselves out altogether they must leave Ayr. As long as they were there it was impossible for them to spare themselves, so in 1909 they left the pretty house at Park Circus, which they had bought and very much improved. After much deliberation a house in Hampstead was



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taken, and in October 1911 they occupied it. Miss Campbell had not been well all that summer, and her sisters were certainly anxious about her, but hoped that after she was settled in the new home she would be herself again.

On the 14th October a friend came to spend a few days with them, and all were enjoying the evening together. While they were sitting at dinner, Miss Campbell rose from her seat, a great light seemed suddenly to fill the room, she was seen to look upward, as if at some glorious sight, then to kneel down reverently, she then fell forwards, and her spirit fled. We cannot doubt that some "vision splendid" was granted her, nor can we but rejoice that her passing was in this wise, without pain, without distress, to the presence of her Lord to whom she had given such whole-hearted service.

The news of her death was received with the utmost sorrow and regret by all who knew her. There were very many



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who rose up to call her blessed and to tell what an inspiration her life and her friendship had been to them.

It may well be imagined how great a shock her sudden death was to all the family. For Miss Mary it was specially overwhelming to lose her life-long companion in a moment, and sad indeed for her to face the future without the bright and strong personality, which had for so long journeyed by her side. Indeed, Miss Mary was never the same again, for it seemed to unsettle her greatly. She gave up the house at Hampstead and never was able to find a home quite to her mind. At first she took a flat in Chelsea, near a friend, and lived there for a year or two, paying frequent visits to Scotland. During the war years she lived near Mrs Skirving in Galloway, but in 1920 returned to London, of which she was very fond and where she had many friends, and was very happy in her pretty house in Edwardes Square, Kensington, until the great sorrow of Mr P. W. Campbell's death, early in 1922,

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saddened her greatly, as it did all the family. She never really recovered from that blow, and after a year of failing health had a paralytic seizure, and, though she lived for a week after, only once regained consciousness, and passed away peacefully on the 19th of April 1923.

One feels it impossible in writing of these sisters to convey any idea of their unusual and delightful personalities. It may be truly said of both that their outstanding characteristics were their firm foundation of happy and "commonsense" religious faith, their clear-mindedness, their wide outlook, their interest in all people and things, their kindness, their cheerfulness, their wit and humour, their enjoyment of everything, small things as well as great, their happy genius for friendship, and their constant desire and endeavour to benefit others. There was a delightful spontaneity and buoyancy and expression of natural feeling about them, as far removed from "dullness" as it was possible to be, which made all their work,

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even what might have been dreary drudgery, full of warm human interest.

Their friends, what can we say of their friends? They were so many, of all ranks, of all ages, of all opinions, old friends of the family, new friends interested like themselves in all good movements, friends whom they met on their travels or fellow-sojourners in hotels. From the hundreds of letters the family received after they had passed away, one might quote many tributes, but the following must suffice :—

“ It seems impossible that one so full of vitality and intense interest in all things good and useful should be no more.”

“ What a beautiful life ! always cheering and helping others. It was like a breath of fresh air from the hills, laden with sunlight and strength, when Miss Campbell came into one’s house, and many a time she has gone away and left the sunshine with us.”

“ She will be greatly missed, more than most, for her activities were felt in many directions, and were widely appreciated,



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while at the same time her gentle, kindly, sympathetic nature made her unusually beloved."

"None of my mother's generation were so dear to me as she. Her delightful enthusiasm for and with us younger folk drew out from us an affection which was very true and always fresh."

"The friendship of Miss Campbell and Miss Mary was one of the great pleasures of my life, and the memory of it will always be treasured."

"We shall all miss Miss Mary. How dear she was! and how interesting and fresh and clever, one delighted to be in her company."

"Miss Mary's name brings many memories to my mind, always happy, she seemed to create an atmosphere of happiness round her."

"Miss Mary will live in many memories for her sweet character and many good works."



# THE JOYOUS COMRADE

By J. M. R.

“ Whose high endeavours are an inward light  
That make the path before him always bright.”  
—*The Happy Warrior*.

**I**N a personality of many beautiful facets it is difficult to decide which is the most important ; all are characteristic, all are charming, but which most reveals the inmost mind and nature ? No one, however, could meet Mary, even in the most casual way, without immediately coming under the spell of her wit. It was wit of an almost unique quality, absolutely untainted by sarcasm or marred by exaggeration, so light, so delicate, so gay, it was like an atmosphere that surrounded her ; the quaint but entirely appropriate word,

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the novel angle at which everyday things were seen, the instant response to wit in others, made her, indeed, the joyous comrade, the companion for all times and all moods, the friend after one's own heart.

The knowledge of her exceptional gift came to her entirely as a surprise. She had always rather disliked "grown up" dinners until, as she used to say, "Suddenly I discovered I could make them laugh." Thenceforward, happy in the possession of her talent, she could suffer late dinners gladly. Schooldays with such a companion were, as may be imagined, neither dull nor dreary, and Mary's naughty successes were so easily achieved. With a word, almost with a look, she could render a whole class helpless with suppressed laughter. Incidents too numerous to tell leap to one's memory; the Sunday morning when Miss Brown's Bible Class ended in chaos, because Mary hastily appropriated some one else's neck ribbon—all self-respecting schoolgirls wore neck ribbons in those days—of a vivid geranium

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red, and tying this abomination of colour in a neat bow under her chin, sat well forward in her chair with an air of unctuous rectitude that was simply irresistibly funny and left the class hysterical with hardly suppressed giggles ; her answers were perfect, those of her unfortunate fellow-students were far otherwise, and poor dear puzzled Miss Brown, who could not make out what was wrong, had no alternative but to dismiss the class.

Those were the splendid care-free days of youth, the days of a brave outlook ! Many were the visits interchanged between her home and mine, and then that first unforgettable Italian journey, days that have left that most priceless and inalienable possession, the memory of a happy girlhood. The passing years brought other times, but sorrow, bereavements, and disappointments only revealed in Mary graver and deeper qualities of mind and heart, yet with never an abatement of the gay gallantry of spirit with which all difficulties were faced. It is impossible to

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enter into particulars, but with what gratitude one remembers the hundred instances of sane counsel, of tactful advice, of help over rough and stony places, of sympathy that made the atmosphere where all that was best in one grew and flourished, of appreciation that seemed almost to create the talents she believed were there. She was the friend who remained through all the years the friend of youth, one's first love, Mary.

“ Very pleasant hast thou been unto me.”



## NEAN AND MARY

By H. M.

**I** FIND it impossible to put into words what I feel about dear Nean and Mary. They have been so bound up with my life since we went to Scotland, and I owe so much to their friendship, that any expression of it seems poor and inadequate. They both had a genius for friendship. It was something more than the gift of a loving heart, or the generous outlay of time and thought, which they each gave so ungrudgingly, to any call made upon their sympathy, and their rare faculties of judgment. Their advice was given with such humility, and at the same time with such honesty and insight, as to make one conscious of great unworthiness. It was the one thing they gave sparingly, and never

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unless it was begged for ! Yet it was their judgment in private affairs, as well as in public matters, that every one recognised was a privilege worth much to obtain. It was this great humility, combined with exceptional abilities and powers of great independence of thought and action, that both possessed in a remarkable degree. In other ways they differed greatly. Nean's literary and artistic tastes made one appreciate at what a sacrifice much of her public and political work must have been achieved. Literature lost what the Parish Councils and Women's Political Associations gained in her pioneer efforts, which, aided by Mary, were so truly successful in giving other women courage to follow where the two sisters had led so brilliantly, so perseveringly, and so indefatigably. Mary's mind always struck me as possessing the grasp over essentials that more usually belongs to a man. Nean had the more vivid intuition, the quicker sympathy. Mary's mind insisted in proving all things to her own critical judgment

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before she was satisfied to express her convictions. Their religious outlook had this same differentiating quality. Nean reached by a flight what Mary found by wrestling with every lion in the spiritual path of faith. In works of practical charity I have never met their equal. Heart and hand were always ready at any call of distress of whatever kind, and, what is so often grudged in such work, an effort of mind and judgment in dealing with each case. Their good works, in consequence, never tended to swell the ranks of the helpless, or idle, the wastrel, or the fraudulent, yet no one was ever dismissed as "not worth" helping. I recall a gentle reproof of Nean's to a young zealot, who found she had been "taken in" by an undeserving character. "All the more reason for helping surely," was Nean's remark, "you might have a chance of improving her with all your greater advantages."

In cases of after-care of discharged prisoners my father, who was Governor of

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Ayr Prison, considered both sisters without equal, and was greatly cheered by their pioneer work among female prisoners, if it were only the incidental inspiration they brought to the wardresses in discussing the prisoners about to go out. In this their delightful sense of humour and humanity dispelled the fog of despair from many a situation. One in particular I recall, that of a woman whose short term convictions for drunkenness had reached a record figure. I shall never forget Nean's tender laugh when the sordid story had been detailed to her by an unsympathetic wardress. "Well! if the prison does not reform her, it at any rate provides her with a week-end hotel, which restores her clean and sober to her family." When cruelty to her children had been added to M— W—'s many delinquencies, Mary visited her, as a member of the National Society for the Prevention of Cruelty to Children, and told the story, with a twinkle, of how, imagining the visitor to be quite ignorant of her home



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affairs, M— W— (a perfect actress) described herself as a mother suffering tortures of anxiety about her children while she was in prison, and “no one to care for them.” “I could relieve her anxieties at any rate,” Mary used to say, “by telling her the children were to be put in the care of those who were not liable to be sent to prison!” M— W— and her equally drunken husband never failed to find a friend in Nean and Mary, and the fact that they brought a sense of humour to bear on such cases, made their help and their advice a delight, as well as a support, to all concerned in such uphill work as temperance among Scottish prisoners, whose short sentences had reached four figures!

And with all this pioneer work of a public nature, Nean could always find time to encourage any youthful aspirations after knowledge, however ignorant and immature. In these days when High Schools, Colleges, University Lectures tread on each other's heels, so to speak, in imparting, one might even say advertising,

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“ a short cut ” to knowledge of every kind, it is hard for modern youth to realise the thrill to many a country girl, when the Correspondence Classes and University Extension Lectures first appeared on the horizon. Well do I remember how hard Nean worked to bring them within our reach at Ayr, and how, one winter, when the promised lecturer had failed, Nean was persuaded herself to give readings on the “ Ring and the Book.” Few even of the local Browning enthusiasts had tackled the whole of his difficult masterpiece, and many had never attempted to read it ! In two readings Nean had taken us into the heart of the great poem, and fired more than a few to read it for themselves. More than one among her audience has, I am sure, never forgotten her exquisite rendering of the Pope’s words to Caponsacchi :—

“ Be glad thou hast let light into the world,  
Through that irregular breach of the boundary,  
See the same upon thy path and march assured  
Learning anew the use of Soldiership.

\* \* \* \* \*

*Work, be unhappy—but bear life, my son.”*

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Her reading was a very special gift, and who, that ever had the privilege of being introduced by her to Dante, will ever forget her choice of certain passages—unforgettable after she had read them, sitting in that delightful bow window of the Park Circus drawing-room. I wish I had the pen of Arthur Benson, to describe the impression of that room on a shy, eager girl of fourteen, the Arundel copies of the Fra Angelicos hanging above the bookcases, which literally lined the walls of that long, low-ceilinged room, with its mellow light, the pictures, and the varied book covers. Row upon row of treasures, ancient and modern, poets old and new, History, Romance, Art Lectures, Essays, Walter Pater and A. Symonds, Ruskin, Lowell, names to set one's heart beating at fourteen. All laid at one's feet, as it were, by the wonderful hostess, a feast of good things, and no one ever went empty-handed away! How stimulating a guide she was too, among her wealth of good reading. I christened it the "Delectable



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Drawing-room " and my hostess "Mrs Great Heart." I am sure many a girl must have owed her first real taste for literature to Nean. The wonderful sense of leisure she always gave when any one called, on whatever pretext, and "lingered never so long" was not the least of her many-sided generousities. One of the busiest of women, she yet never gave any one the sense that her precious time was being wasted on them. I remember some Bible Classes she took one winter to supply the place of the usual Y.W.C.A. lady of the district, and the effect left on those who attended them. The absence of "religiosity" in her addresses quickened, while it deepened, the spiritual outlook of the class. It was a revelation to more than one to come across a lady whose piety required no parade of solemnity to enforce its sincerity, and whose simplicity withered all hysterical sentimentality, which sometimes passes for "youthful fervour." I have never forgotten the tender yet bracing way with which



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she dealt with a young disciple of this type.

I was fortunate enough to be granted the great privilege of making a visit both to Oxford and to Rome under Nean's wing. To Oxford she took me, as a young girl, for one of the Summer Meetings, to stay on afterwards for the British Association, which was held that year at Oxford, the great Lord Salisbury being President. We stayed at Somerville Hall (where Nean's cousin was Principal) for five weeks. It was a case of "a feast of wisdom and a flow of soul" calculated to make a country girl, with no better educational outfit than an ordinary governess can bestow, feel very inadequate to the standard of learning, and unworthy of all the privileges granted to "Summer Students" or Members of the great Association. But every moment with Nean, as companion, was an inspiration and a joy. How she enjoyed the fun of it all from a girl's point of view, and how she shared the sense of shyness which amounted to terror,

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on being shown in to dinner by a learned lady—a far more alarming experience than a learned male was capable of producing ! Among the many delightful memories of that occasion I must mention one I have often since recalled. At the end of a big garden party, given in honour of the various scientific and literary luminaries of the moment, a tiny maid of three appeared upon the scene with her nurse. As the “ first born ” of two of the then leading lights of Oxford, she at once became the centre of an admiring crowd of ladies, each vying in turn to attract the child’s notice and coax a smile from her. Gazing round with unfrightened blue eyes under a shock of curly hair, with perfect deliberation, she turned her back on the circle of ladies, and with an answering smile cast herself pell-mell into Nean’s arms. Every girl present considered that baby possessed a great insight into character ! Children of that age do not often make a mistake. This particular child had never set eyes on Nean before, but

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she held on to her till removed by her nurse.

My first, and only, visit to Rome was made with a brother recovering from a bad attack of African fever. We had but a week to spend there, and how to prevent my brother having a fresh attack of fever, as a result of an attempt to see even a portion of all that Rome offers, in such a moment of time, absorbed all my thoughts, and promised to make our short stay in Rome a pain rather than a pleasure. But, as good luck would have it, Nean was there, at the Hotel Russie. How she welcomed us both, no longer the children she had entertained in the old days at Ayr, when we all revelled in the "Scotch" teas at Park Circus, and laughed till we cried over Nean's stories. We arrived tired and travel-worn, and were dazed by the bigness and the strangeness of the "Celestial City," but from the moment Nean took us "in tow," we forgot everything but the enchantment of it all. My brother announced himself frankly as a



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Goth, who could bring no historical knowledge or fervour for "old ruins" to bear upon the greatness of the occasion ! In two days, with Nean as guide, he became a most fervent explorer of the wonders of the Forum, and instead of leaving more tired than we came, I had the delight of hearing every one say that my gaunt, fever-stricken brother looked ten years younger for his visit to Rome. "Yes, it was all wonderful," was his remark when we left, "but *Nean* was the most wonderful thing of all, for she made one enjoy *everything* one saw." That was her crowning gift. She made every one *enjoy* the best things in life—the big and the little things. Her inspiration always seemed to me summed up in those words of Browning's in his "Guardian Angel" :—

"O world as God has made it ! All is beauty,  
And knowing this is love and love is duty,  
What further may be sought for or declared ? "

She taught this great truth by being what she was.



## A MEMORY

By W. D.

**I**N the closing years of last century and the opening years of this, Miss Jane and Miss Mary Campbell—*par nobile sororum*—played an important part in many spheres of local activity. Education, the Church, politics, Poor law administration claimed the attention of both, and, generally, no movement was set on foot having moral or intellectual progress for its end which had not warm friends and supporters in the Miss Campbells. They were alike in their consuming desire for betterment, but each followed her own bent. Miss Jane's passion was for knowledge, and she had that which does not always go with the acquisition of knowledge—an intense desire to pass it on to others. Miss Mary was interested rather in practical details of administration and did noble,

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self-sacrificing work as a member of the Parish Council. Each of them loved her work, and they both brought to the doing of it a brightness, a gaiety, and—especially in the case of Miss Mary—an infectious humour which must many a time have helped to make rough places smooth.

Miss Jane's activity was mainly, as I have said, in the direction of education. In the early 'nineties of last century the revolution in women's education had just begun. Miss Campbell was interested, heart and soul, in this movement. In a provincial town like Ayr the opportunities of higher education for those who had left school were in those days few and far between. There were many eager to pursue their education beyond the school stage, but there were few who were willing or able to teach or direct them. Miss Campbell saw the need and set herself to supply it. I first heard of her as one of a company who formed a class for what was in those days called Political Economy, conducted, if I remember rightly, by Mr

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Bruce Taylor, then a lecturer in Glasgow University. But she soon saw that bringing others to lecture was not enough. She was more than an organiser. She herself determined to lecture, and in doing so she was right, for this gave her the opportunity of exercising that unique personal influence, which was her peculiar contribution to the life of the community.

Miss Campbell's preparation for her work was lifelong, thorough, and arduous. She qualified herself on the practical side by taking a course of lessons on the Science and Art of Education, which only shows first, her humility, and second, her determination to neglect no opportunity of equipping herself for the work she had in view. To warm enthusiasm such as hers, lectures on education could add little. The studies of Dr Alexander Whyte on Dante were followed with the utmost assiduity. She read the history of Italy as illustrative of the life and work of the poet. She made a minute and careful study of Roman History, going for her

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information not to summaries and compendiums, but making her own summaries from the works of Mommsen and other masters. Browning and Nineteenth Century History were two other lines of study which Miss Campbell pursued, and which subsequently provided subjects for courses of lectures.

I have before me the programme of a few of Miss Campbell's courses : Readings in " The Ring and the Book," January 1898 ; " Rome, the City and its History " ; " Florence, its History and Art." The Syllabus of the lectures on Rome is as follows :—

1. The Founding of Rome and the Legends of the Kings.
2. Rome and Her Neighbours—Latium and Etruria.
3. Rome and the Mediterranean.
4. Roman Institutions.
5. Julius Caesar.
6. Rome of the Empire.
7. The Coming of Christianity



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8. Christian Rome.
9. Papal Rome.
10. Rome and the Renaissance.
11. Rome and the Reformation.
12. Rome Illustrated.

In the earlier lectures Miss Campbell may not have had the detailed first-hand knowledge of an expert ; in the later lectures she certainly was at home. The art and literature of Italy from the Middle Ages onward were familiar to her. They had been studied on the spot, in the galleries of Rome and Florence, in the remains of Roman greatness which are found throughout Europe, and in the works of the medieval Italian poets and historians.

In dealing with Florence Miss Campbell was on well-known ground. The lectures on this subject were really supplementary to the readings which she had already given in the *Divina Commedia*. Florentine biography and history, architecture, sculpture, and painting had been for many

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years intimately known to her by residence in Italy and by first-hand study. In every one of the twelve lectures she spoke with fulness of knowledge. Here is her list of subjects :—

1. The Rise of the Republic
2. Guelfs and Ghibellines.
3. St Francis.
4. Dante Alighieri.
5. Art : Architecture and Sculpture.
6. Art : Painting.
7. The Revival of Learning : Scholarship.
8. The Revival of Learning : Education.
9. The Medici.
10. Savonarola.
11. Culmination in Art and History.
12. Illustrations.

All Miss Campbell's knowledge was passed through her own mind and not merely conveyed from the book to her hearers. It was moulded, shaped, and

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made her own before she passed it on. To take two examples. Wishing to give her hearers an idea of the size of St Peter's at Rome, she did not give length, breadth, and height—meaningless details, for not many can on the spur of the moment visualise six hundred feet or three hundred yards. What she did was to have the ground plan of St Peter's drawn to scale and superimposed on the ground plan of Wellington Square on the same scale. Then an Ayr audience *saw* the size of St Peter's, and did so because their teacher had first seen it. The opening notes of the fourth lecture, that on Dante, illustrated this quality of vividness which was in all her work.

“ We are in Florence of the thirteenth century, but where was Scotland then? How did Ayr stand? The Charter which makes Ayr a Royal Burgh was granted by William the Lion in 1202, the year Francis Bernardino was a prisoner in Perugia. Ayr schule, and we may claim the

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Academy as its lineal descendant, has been traced back to 1233. Our old bridge bears the date, more or less correctly, of 1252. Dante was born in 1265, our own Sir William Wallace a few years later.

“That dates Dante for us. Those two men lived at the same period and, separated as Italy and Scotland were, as Ayr and Florence are, we may say that each was the greatest of his time and nation. They were living during the same period, and more, they were fighting, both of them, for the same end, for liberty and justice as they appealed to them. The year which brought William Wallace to the front in Scotland is the year in which Dante’s name first appears in the public records of Florence as taking part in the affairs of the republic, the year 1296.”

And in this way, so far as chronology, which is the “eye of history,” was con-



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cerned, Miss Campbell's hearers knew where they were.

Being disqualified by sex, I had not many opportunities of hearing Miss Campbell lecture, but I had the privilege of being present for one reason or another on a few occasions. Her audiences varied in number; sometimes as many as two hundred were present. They were composed of ladies of a well-defined class, those who had had what in those days counted for a higher education, but who felt its limitations and desired to supplement it. They differed in attainment and in fitness to profit by a course of advanced study, but they were all filled with an intense personal devotion to their teacher. You rather felt this than saw evidence of it. The familiarity of intercourse between teacher and taught, the give-and-take of ordinary conversation, a ripple of laughter, most often from the lecturer—all this was followed by rapt attention as the lecturer unfolded her subject. Unfamiliar and abstruse as the subject sometimes was,

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the handling was always well-ordered and clear. It could not be otherwise. Miss Campbell lived in her subject, and while she was preparing for her lectures, say on Dante, her atmosphere was Dante. Her lectures were most elaborately planned and written, not in full but in the form of copious notes. They were, therefore, not read verbatim, and the notes were only referred to from time to time. The result was that the lecture had all the orderliness of a written discourse and at the same time the freedom of one which was spoken extempore. An impressive presence, a pleasing voice, a sunny smile, a flash of humour, all these, combined with the evident sympathy between teacher and taught, made a lecture by Miss Campbell singularly attractive.

Miss Campbell's interest in Ayr Academy, the centre of higher education in Ayr, was long continued and deep, as my position on the staff enables me to testify. This school serves not only the town but a wide district, northward till you come

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within the sphere of influence of Kilmar-nock or Irvine, and southward till you come within that of Girvan. How many youths from town, village, lonely hamlet, or shepherd's cottage have received within its walls their first glimpse of the promised land of knowledge it would be impossible to tell. This is what made Ayr Academy interesting to Miss Campbell. There she had herself been a pupil, but it was because the institution was essentially doing the same work as she had set herself to do that she felt a sympathy and community of interest with it. The Academy never had a better friend. One of the greatest delights of Miss Campbell's life was the compilation of a book of research into the antiquities of the school, prepared for sale at a bazaar held on its behalf in 1896. As a member of the School Board Miss Campbell's interest, while extending over the whole field of local education, was always first and chiefly in Ayr Academy.

The memory of the sisters is still green. Miss Mary's work is hid away in

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council and committee meetings and in the beneficent influence which was exercised on hundreds of humble lives, and there still live many who can trace to Miss Jane the rise of their first interest in things of the mind.



## THE SCHOOL BOARD MEMBER

By M. S.

**I**T is now twenty-seven years since Miss Jane Campbell was elected to the Ayr Burgh School Board. She was the first woman in Ayr to enter public service, and to take up public duties. It is thirteen years since she died, long enough to moderate the extravagant words which strong feeling might weave around her memory. The period of her membership was great for every woman teacher in Ayr, because this scholarly, cultured gentlewoman made it great.

Miss Campbell had prepared us, to some extent, by her various magazine contributions concerning the child and the older girl. Her contributions on "Children's

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Books," which appeared in *Onward and Upward* in June 1892, was no mere magazine article. We realised then, as we do now, when we see the progressive work of Miss Charlotte Mason and the Parents' Union, that Miss Campbell's special inspiration lay along the lines of the book and the picture.

We watched this spirit of communication in the schoolroom. Who can forget her presence among many children of five to seven years of age as she drew quickly on the blackboard? Queues of birds—of all kinds and sizes—appeared out of nowhere. One memorable day her drawing suddenly stopped, as a six-year-old boy jerked out, "What's yon?" on seeing a humming bird appear for the first time! The wonder of the object had drawn him out, and made him bold enough to inquire. "It is not beauty, as we grown-ups conceive beauty," she would remark, "but interest that grips the attention, and that, as often as not, is due to a little mystery." The child's picture must have a surprise

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in it. She wrote: "Once the art of *reading* is mastered, the age of *literature* begins, and what untold joy does this mean to a story-loving child! One who finds out a book as if by instinct, and becomes so absorbed in it that outside things are forgotten altogether—and the child lives in what it reads. We are not ourselves any longer, we are the people in the story. As poor, forlorn, little David Copperfield tells us, 'For days and days I can remember to have gone about, the perfect realisation of Captain Somebody of the Royal British Navy, in danger of being beset by savages, and resolved to sell his life at a great price.'"

And of the books that a child loves, she used to say, "No one's list will satisfy anybody else." The surprise is here also for the teacher. The rigid school furniture, the closely packed benches for little children, who cannot sit still, were condemned by her again and again. But School Boards in the mass were slow to move. "Why not have little movable seats,



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suited to their small size—and quiet corners where they may rest, and *feel* your stories and your poetry and your music? For a child can feel the truth of what the blessed Thomas à Kempis says: ‘Everywhere have I sought peace, and found it nowhere save in a corner with a book.’” The freedom a child longs for is remembered: “Our retreat has been on the broad sill of a kitchen window, with the sunshine streaming in, and white roses and apple-ringey growing outside. That kitchen had the additional attraction of an ‘Auld Licht’ Cook, in a lilac wrapper and bordered cap, who was ready at any moment to discuss the deepest problems of faith and manners with the pinafores student.”

The reading book of the child, the pictures the child looked at, were points of discussion with her, scarcely more frequent than her views on religious teaching in the schools. Her humanity was always first, and the relating of the child’s powers to life may be noted in such remarks as,



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“ Everybody must know ‘ Peep of Day ’ and ‘ Line upon Line,’ with their teaching of the wonderful things of God, of Life, and of Death broken down for the children’s bread.” The distinctive need of a poor child concerned her far more than the progressive work of the normal child of the working class, and it was no unusual remark of hers that “ equality and identity are far from being the same thing.” It was during those days that she began to look more closely for variety of type, and to question a method which looked for common results.

The girl pupil-teachers were a very real care to Miss Campbell from 1898 until the system came to an end in 1908. In 1900 she voiced her desire to start a hostel in Glasgow for the young women attending the Elementary Training Colleges and the Central Institutions, where the future professional women were studying. But the necessary faith and co-operation not being forthcoming, she tried other ways of convincing us of the value of the residential

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system. For many years she arranged parties of five to twenty women to attend the University Extension Summer School held at Oxford, where her cousin, Miss Agnes Maitland, was Principal of Somerville College. The Scottish women stayed in the College during the extension lectures, enjoying the beautiful green lawns, the library (to which John Stewart Mill and Ruskin contributed so generously), and the priceless opportunity of daily companionship with their leader, Miss Campbell.

The social life of the Oxford student contrasted so acutely with that of the Scottish student teacher, that, in season and out of season, Miss Campbell deplored our Scottish system, and no one rejoiced more than she, in 1908, at the farewell of the last pupil-teacher from the Ayr Centre. " Their own minds are so wholly untrained that they have no weapons wherewith to translate a child's mind. What can you expect from immaturity training immaturity? " were remarks one heard very often from her then. Bad approaches

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were repugnant to her at all times. At Oxford she always walked the longer way, if it were more beautiful, rather than take a short cut.

“If we are to improve elementary education we must encourage travel, observation, and records of method amongst the teachers,” she used to say. If we demurred at these things, while our own hearts were still hard within us, she laughed all our doubts away with the remark, “Growing is a game too, we all grow, whether or no, and that is the main thing.” Real accomplishment meant to her always the power of moving on ; nothing did she dread more than a static and casual acceptance of things. Education meant the bringing of light into dark places. Bound up with education and the Elementary School was the frequently discussed Education Rate. To a friend, who was much troubled over the increased rates for education, Miss Campbell wrote :—  
“We must get people to understand that the advance of education costs money,  
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and we have no right, even had we the power, to let our own community fall behind. If we could only care about the education as we do care apparently about the rate ! ”

June of 1909 was full of plans, and her thought and planning about the schools and the people, who teach therein were never far away. In a letter at this time she wrote : “ We have very happy tidings from my sister ” (Miss Mary Campbell was a delegate that year to the International Congress of Women at Toronto). “ It will be a very fine thing—lasting from 15th to 30th June. The first week was spent in Fall River City, over an hour from Boston, next she went into Boston, and stayed at a Ladies’ College Club. Miss Younger and she were to proceed together, first to Portland, Maine, then to Quebec, where they could meet and greet the many delegates, who went by the ‘ Laurentic,’ on to Montreal, and then to Toronto, after that to Freeville in New York State, to see the ‘ George Junior Republic ’ (where de-



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lightful ladies at 'The House in the Woods' have asked her to stay)." "I am so glad she went," she used to say, "and as for me, I am enjoying myself all day long, not exactly in consequence of her absence! but the sunshine and the flowers, and the birds and the leisure all at once are very charming." The leisurely time was passing quickly for her, quicker than she knew. We see into her retreat by peeps now and then from letters written from Borgue, Kirkcudbrightshire: "Phemie brings the milk, and is in a perpetual smile! Jimmie his mother's right-hand as to milking, etc., and his mother full of interest and energy." And from a parcel addressed "To the Little Ones of the Infant Department." A headmaster surely never brought a greater treasure from a postman's hand. Here was a mysterious-looking long cardboard box for some one to open, when out fell, it seemed, all the sweet peas in the world. Such exclamations, such colour, such possessions, such perfume for many a day!

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But the Elementary School child and its teacher form only part of the civic life, and she wrote later: "Do you know I summoned up courage to ask if I might tell the women of the congregation—it is such a little one—about the Assembly, and Mr Patton so cordially arranged it, so I went up last Tuesday, and about twenty came, and I think liked hearing of it. I am putting out stray feelers about an afternoon reading here, if some of the women hereabouts could make time, and would come—now that we have been here nearly two years, and I am free, and I think we might by mutual confidence get at it. One really wants what Ruskin calls 'a time of happy leisure,' when you can browse in a pleasant, idle fashion, in thoughts and words."

Thus she continued her public service in the same happy, humorous, high-souled mood as when she took it up for the little ones in 1897. In 1911, when she and her sister removed to London, within a few weeks of her sudden death, public duties

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still engaged her time and her interest never lagged. Her last conscious act was dispensing hospitality to a schoolmistress who had come from Glasgow to London to lecture under the auspices of the National Froebel Union.

In a series of twelve lectures dealing with Rome, which Miss Campbell gave to the older girls who had just left school, she took as a text a quotation, which she held as a motto for herself, and which will fittingly close this brief memory.

“ I ask you to keep this motive before you of public duty and public service. You will find it the most ennobling human motive that can guide your actions. Nothing will give your life so high a complexion, as to study to do something for your country.”—*Lord Rosebery to the Edinburgh Students.*

## THE PARISH COUNCIL MEMBERS

By R. P.

**I** BECAME acquainted with Miss Jane Campbell and Miss Mary Campbell in 1895, in my official capacity as Inspector of Poor, at a very interesting period in Poor Law work. At that time Ayr, Newton-on-Ayr, and St Quivox were united in one parish, under the name of the Parish of Ayr. At the same time, also, the Local Government (Scotland) Act, 1894, came into force, and abolished the old Parochial Boards and established Parish Councils in their place. At the first election of Parish Councillors both Miss Campbells were elected members of Ayr Parish Council. Until then it was seldom, if ever, that any ladies had



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aspired to membership of Public Boards, and the Miss Campbells may be said to have been pioneers in this respect, and it is now quite common for ladies to be members of such Boards.

At first I had some doubts of the help of ladies on the Council, as some not very nice cases had to be discussed occasionally, but I soon came to consider the Miss Campbells as two of my best members. A number of questions of considerable importance had at the beginning to be decided by the Parish Council, in which the Miss Campbells took a keen interest, and were not afraid to speak their minds. They set themselves to study Poor Law questions, and even visited along with me homes of widows with children, and homes where children were boarded out, in order that they might see the conditions and be able to bring their minds to bear with more intelligence on the cases coming before the Council.

They took a great interest in the children boarded out and widows with children, and

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spared themselves no trouble to inform themselves of the circumstances of such cases, and were very helpful to me on many occasions. They were appointed delegates from the Parish Council to the Kyle Union Poorhouse Board (now the Kyle Home Board), where they proved themselves very useful members, and I was very sorry when they decided to retire after six and a half years of service.

# THE WOMEN'S HOME MISSION OF THE UNITED FREE CHURCH OF SCOTLAND

By J. M. M.

**I**T is curious how some people pass into your life long before you see them. Friends talk of their doings, their sayings, their adventures, and, when at last circumstances bring you together, you come to sympathy and understanding quickly.

The first time I met Miss Campbell was at a hasty meal in Glasgow, before a meeting at which she was to speak, the next was in her own house in Ayr, where I spent a day from Troon, and there I saw the sisters in their proper setting. I can see still the pleasant colour of the room, the favourite pictures, the choice books, the pretty clothes, all leading up to the bright,

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kindling enthusiasm for all things of good report.

Not long after that came the Conference of the National Union of Women Workers in Glasgow in 1893 or 1894, for which I acted as Secretary. At that time no men were admitted to the meetings, not even reporters. The Scottish public was interested to know what was being discussed, so we got a group of capable women each to undertake to report one meeting. We also secured the sympathy of the Editor of the *Glasgow Herald* with a promise of a column daily, and the result was thoroughly satisfactory. Miss Campbell did one of these reports, an evening sitting, which meant working on till midnight, when the messenger called for copy. In later years Miss Campbell frequently spoke of that conference as the stimulus, which urged her and her sister into public service.

Parish Council and School Board, Politics and Temperance, all claimed the help of women so capable, yet there always hovered ahead the idea of a fellowship of



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the women of the Church, women toiling unweariedly for the coming of Christ's Kingdom in Scotland. In her Parish Council work she specially experienced the need of such an organisation. Poor waifs and strays drifted into the Ayr Poorhouse needing friendship and a helping hand in the parishes, from which they had wandered, and to which they must return. Except through personal acquaintance there was no means of discovering those to whom appeal for such help could be made, yet she was aware that all over the country there were women, eager and ready, if only their names could be known. The subject was much in her mind, and she spoke of it to various friends, but the opportunity to ventilate it came when in his closing address at the Union Assembly in 1900 Principal Rainy said: "Nothing is quite perfect, and I could wish that in our arrangements something more had been done to bring out the place and the value of the women's work in our Church."

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This was a call to action. Within a month the matter was under serious consideration and a conference was summoned in St Andrew's Hall, Drumsheugh Gardens, Edinburgh, on 12th December 1900. One paragraph in the invitation ran :—" There is a strong feeling throughout our Church that something should be done to organise women's work for our *Missions at Home*, and that it should be done now. The quickening that has been given by the Union to every form of Christian enterprise within our borders fills us with hope that we shall not fail if we act at once. We ought to know each other and to know each other's work. There are on the one hand, we fear, fields of work among women hardly occupied at all, and there are, on the other, we know, bands of women, educated and capable, who would gladly make this their life's work, if only they knew how. It is accordingly proposed to hold a Conference of ladies interested in our Home Missions to consider how we can best organise our work, how

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we can develop it, and how we can train our younger sisters to do it effectively.”

There was a hearty response to this invitation. The Rev. W. M. Macgregor, D.D., presided at the meeting. Miss Campbell, Miss Small, Principal of the Missionary Training Institute, and others spoke, and, as a result, an influential Committee representing different parts of the country was formed, with Miss Campbell as President. She and her colleagues arranged meetings in many Presbyteries in the following year, and, when the first report was issued in May 1902, no less than twelve Presbytery Committees had been formed. That was the beginning, and all who were concerned with the Women's Home Mission at that time realise how much it owed to its President. She conceived a great idea that the women of our Church, united and organised, might serve more effectively for the coming of the Kingdom in Scotland than was possible, when they worked in small groups or alone. In association experiences can be exchanged and made



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available and big things can be attempted. The idea bore fruit quickly and the full harvest is not yet.

Miss Campbell's personality was a great factor. In her presence there was a sense of abounding life and joy. When she entered a hall, she brought hope and confidence, and from the chair she radiated goodwill. Her experience on public boards had given her a business equipment of rare value and furnished her with the necessary power of self control. The great object of Scotland for Christ was always before her, and as she saw God's purposes developing in the care of the poor, the education of the young, the trend of politics, she followed her aim with light as well as with zeal. Though her spirit was often burdened she had the grace to bear her burdens steadfastly. She was the born leader, undaunted by difficulty, unruffled by opposition, sweetened and enriched by every experience.

Miss Campbell had the joy of seeing various results of her work. The Home Mission Committee handed over the



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organisation of the women missionaries to the fisher folk to the new committee, and Mrs Bannerman of Perth took that as her charge. Year by year women missionaries are sent to Shetland, Orkney, and the Buchan coast in summer, and to the winter fishing at Lowestoft and Yarmouth to care for the welfare of the Scottish girls, who are required for the carrying on of the great herring industry. Dressing stations for wounded hands, canteens for the supply of simple refreshments, recreations, and religious services are provided by the missionaries of the Ladies' Highland Association and the Women's Home Mission.

A new venture, made possible by the association under central authority, was the Mission to the berry pickers begun in Lanark in 1902, and in Blairgowrie in 1903. In those days conditions of housing of the vagrant pickers were deplorable, but twenty years have brought great changes. In the Clyde valley the war made a great difference, fruit farms sowed grain, and, when peace came, and berries

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were once more planted, the advent of motor transport made it possible to overtake the picking by local workers brought on motor lorries daily to the fields. In Blairgowrie also conditions have greatly improved, but the need for missionaries there remains, and each summer when the berries are ripe a group of Women's Home Mission workers goes to meet the many strangers, who gather for the harvest. All who go must be able to bicycle in order to run on their friendly errands to the distant fruit farms, where their visits bring brightness and interest.

Ploughmen's Rests were started in connection with feeing markets in various agricultural centres. Temperance refreshment tents at country cattle shows have been very successful and may be looked on as permanent. The further task indicated in the forecast of work which the Women's Home Mission might suitably undertake, that of seeing to the adequate training of women for Church work, has not been neglected.

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In the early years of the organisation the immediate practical schemes above named absorbed much energy. Mature consideration was required before legislating as to the training necessary, and before the formal advance was made Miss Campbell was called away from us. But, the direction once indicated, the Church has moved on, and now there are sixty women, who have been solemnly dedicated to the service of the Home Mission.

It is fitting that in the Women's Missionary College in Edinburgh the sitting-room of a member of the staff bears the name of "Jane Campbell," in memory of her who gave so great an impulse to the adequate training for Christian work. Great possibilities lie in the future, but, as one reads the original documents drafted by Miss Campbell and the men of far sight with whom she took counsel, it seems as if a real vision had been granted them of what women's service, at its best, might be to the Church, and after that ideal we shall strive.



# THE WOMEN'S HOME MISSION OF THE UNITED FREE CHURCH OF SCOTLAND

By J. Y.

SHORTLY after the Union in 1900 I was consulted as to a proposal for the formation of a Women's Home Mission in the United Church, such as I had suggested in a report to the United Presbyterian Synod before the Union negotiations had been entered. Invitations were issued to a meeting for the consideration of the proposal, and I attended to give any information that might be desired. Miss Campbell was appointed to preside over the committee chosen to draw up a constitution and sketch the lines of service which the Assembly might be asked to sanction. The



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task was not a simple or easy one. It raised difficult questions as to the combination of Free Church and United Presbyterian methods, the relations, financial and otherwise, to the Assembly's Committee on Home Missions and Church Extension, the powers to be given to the new committee, the limitations of its sphere of operations, its connection with Presbyterian government, and the lines on which its members and office-bearers should be chosen and hold office. But these were discussed and dealt with by the ladies in a way that insured a successful start of the new experiment, with the approval of the Home Mission Committee and of the Assembly, and gradually with the concurrence and support of the Presbyteries of the Church. I look back upon the origin of the Women's Home Mission as one of the striking events of my long official service, most pleasing to myself, in my relations with the office-bearers and others in the consideration and planning of its constitution and scheme of operations, and

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in the smooth and satisfactory carrying out of its commission, during the years that have followed.

While many might be named as having contributed largely by their counsels and suggestions, their tactfulness and enterprise, to these results, Miss Campbell impressed all by her capacity for business, her breadth of view, her clear comprehension of the difficulties involved, and her skill in adapting the plans necessary for overcoming them. She showed herself a most efficient president, gaining for herself the fullest confidence of her fellow-workers and devoting herself with untiring assiduity to the manifold details of the committee's business and to the thoughtful care of the organisation and extension of the work. Her experience gained in other spheres of civil and public life, her capacity for handling skilfully and smoothly situations as they arose, her kindly, cheerful, and gracious temperament, and her joy in the work she was called to do, all contributed to give her a place in the esteem of all

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associated with her, and in the grateful remembrance of those who were acquainted most intimately with her valuable services and shared in her rejoicing over the success and blessing to the Church, which attended them.

## WOMEN AND PUBLIC WORK

By M. B.

**M**ISS JANE CAMPBELL of Ayr was a pioneer woman of a unique type. Although it is more than twelve years since she died, her memory does not fade amongst those who enjoyed her friendship, amongst her fellow-workers, or amongst others who came directly or indirectly under her influence. This influence, it has been truly said, arose from her distinctive personal charm, described by one friend as "a rare combination of unfailing sympathy, high business capacity, and strong sense of humour." Another friend spoke of Miss Campbell as "always so full of sunshine," while many more dwelt on "the brightness



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and cheer she invariably brought with her at all times."

It is good that in the early days, when women were beginning to enter upon public work, there were such as she, broad-minded, sensible, and of fine judgment, to make the roads and educate those who were to follow. Hers was a richly endowed nature with marked literary and artistic gifts, and she gave freely of all her gifts and all her graces in the service of others. Educational, religious, and social work taken up at an earlier period, provided a wide experience, which led her to realise that in legislation alone was there any hope of righting the wrongs or curing many of the existing evils which came under her notice. This earnest belief was no doubt influential in leading her to throw herself as she did into politics.

In the spring of 1891 Miss Campbell accompanied Mrs Gilbert Beith in London to a meeting of the Women's Liberal Federation, and thereafter she at once became active in the formation of the Scot-

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tish Women's Liberal Federation. Already a convinced Liberal, the great political movements were her constant interest. None knew better or delighted more in Liberal traditions and Liberal developments. At its first Council Meeting in 1891, the Scottish Women's Liberal Federation elected Miss Jane Campbell a member of the Executive, a position to which she was re-elected annually, and from 1900 to 1911 she held the more responsible office of Western Vice-President. She did much to make the Liberal women in Scotland an advance guard for all progressive movements to utilise women's work and to promote their interests. Her lead in securing the admission of women candidates for election to all local governing authorities was conspicuous, and included the suggestion that the Convention of Royal Burghs should be asked to receive a deputation, which brought this question before that body for the first time, and also the furtherance of many private Bills, until finally the Government became

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responsible in 1908 for the Bill making women eligible for Town and County Councils, which passed into law. She proved her belief in the need for women on Public Boards by her own service as a member of Ayr Parish Council from 1895 to 1901, and of Ayr School Board from 1897 to 1900 and from 1903 to 1909, also by many publications on the duty of women to the community, and on the work women can do on Parish Councils, on School Boards, and on all Local Governing Authorities.

Miss Campbell, along with others, worked hard in the endeavour to get women to follow in her footsteps. At that period they were apt to be timorous in coming forward as candidates, and men were even more timorous at the thought of accepting women as their colleagues in public work. Strong emphasis was always laid on the importance of finding "the suitable woman!" In conversation Miss Campbell gave many an amusing account of this great hunt for "the suitable woman." At last, she said



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she was tired of hunting for "the suitable woman," and she advised that those women who consented to stand should be accepted. Of course she was aware that no such strenuous efforts were ever made to find "the suitable man," and that those men who were elected could not in every instance come under that category. She got up a requisition, involving much labour, from the Scottish Women Parish Councillors, past and present, and the Scottish Women's Associations generally, asking that women should serve on the recent Poor Law Commission, and it was a deep regret that, when the appointment of four women was made, no Scottish woman was included.

She did long and continuous service to bring about fuller and more recognised help from women in prison work. The effort to have a woman nominated to the Committee of 1900 to inquire into prisons failed, but Miss Campbell gave evidence before it, and one result of that Committee's recommendations was the short Bill of 1909,



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which enlarged the Prison Visiting Committees by the addition of women to the number of one third of the membership.

Miss Campbell would have rejoiced to-day to know that this reform has been highly beneficial, and that many improvements in the system, in the domestic arrangements, in the comfort and well-being of the staff and of the prisoners have come about through the presence of women on the Prison Committees. Her own public service was the best proof of the value of women in public life, from which she was as anxious as any to see the last limitation removed by the Parliamentary enfranchisement of women. In that cause she did valuable work as Convener, and later as Vice-Convener, of the Franchise Committee of the Scottish Women's Liberal Federation, and attended more than one historic deputation on its behalf. Among the points on which she initiated action, which has not as yet been successful, were the appointment of a woman to the Board of Management of

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the State Inebriate Reformatory at Perth, as Inspector of Prisons and Inebriate Reformatories in Scotland, and as Prison Commissioner.

An outstanding feature in Miss Campbell's work was her belief in the power of human sympathy and combination. She inspired the informal conferences of Liberal women that were so valuable, especially in the early days, in bringing the women together for an interchange of views. Her vivid personality and brightness in the chair invariably made the meetings "go" with spirit and success. She constantly observed the possibilities of meeting other organisations on topics of common interest. In 1900 the opportunity was seized for the Liberal Women and other bodies to meet together on the occasion of the World's Women's Temperance Congress in Edinburgh. Again, a joint inquiry was held with the Association to Promote the Return of Women to Local Boards, and yet again a joint deputation (already referred to) approached the Convention of

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Royal Burghs on the eligibility of women for all Local Governing Authorities.

In her office as President, Miss Campbell never failed to send congratulations to all the women who might be called to the various public services, quite irrespective of party. In 1904 she was the first to propose that the General Meeting of the Liberal Women should be held at the same time and place as the Autumn Conference of the Scottish Liberal Federation, in order to mark the Common Liberalism of both men and women. It is interesting to note that this combined meeting became an important annual event. With Miss Campbell the point of contact was always more prominent in her mind than the point of severance, whether the latter was great or small. By her death Scotland lost a true-hearted Liberal. Besides her endless activities in the Scottish Women's Liberal Federation she could always be relied on as a valiant supporter at election times, working assiduously for the can-

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didates both as a canvasser and a speaker. Many a racy tale she had to tell of the thrilling excitement of these occasions and the special entertainment to be got from the open-air meetings ! Along with others she represented the Scottish Women's Liberal Federation at Sir Henry Campbell-Bannerman's funeral at Meikle on 27th April 1908.

Of the " National Council of Women," then known as the " National Union of Women Workers," that great organisation which concerns itself not only with all the best interests of women, but with the welfare of the whole community, and is the largest and most influential association of women's societies in the kingdom, she was an ardent supporter. As a member of the Glasgow Branch she gave notable service both on committees and in platform appearances. She succeeded in forming a new branch in her own town of Ayr, which had a vigorous existence during her lifetime. She frequently attended with great enjoyment the Annual



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Conference of the National Council of Women, held in different towns throughout the kingdom, in Glasgow, Nottingham, Manchester, Brighton, York, Aberdeen, Edinburgh, etc., taking a deep interest in all the proceedings, in which she herself sometimes took an important part.

In order to equip herself for the many duties that fell to her Miss Campbell left no stone unturned in the search for full knowledge and information. Centres of social work, charitable institutions, and associations of all kinds were visited and revisited, and interviews held with managing bodies, officials, and workers of experience, nor was this loving labour lost. The women of to-day owe much to the inspiration and undying influence of her devoted life. "By whom Kings reign and Princes decree justice," was a quotation made by Miss Jane Campbell from the House of Commons prayer, preceding the Suffrage Debate of 28th February 1908, and this was deeply and truly her own constant guide.

## AYRSHIRE FIFTY YEARS AGO—1856-1906

By P. W. C.

**I**T is fifty years ago since as a boy I ran about the braes and paidled in the burn. Meantime the old order has changed, giving place to new. What strikes me most to-day, as I come back, is what some one has called "the decay of the landed interest." Two generations ago, when a man made a fortune in trade, or in his profession, his one idea was to buy land, to become a laird and set himself to build, to plant, and to make improvements. To youthful eyes the landowner then appeared, and, perhaps, too often in his own eyes he also appeared, to be rich and increased with goods and to have need of nothing. And what a place of wonder and amaze-

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ment was the home-farm ; the horses and the ploughmen ; the long byres with the patient-looking cows, and the milking-maids ; the shepherd and his dogs, the hen-wife and her baskets of new-laid eggs, the gamekeeper and the forester, and the joiner's shop with its stacks of timber and the freshly painted cart-wheels, blue and red, drying in the sun. There were the two brothers, James and William, who worked at the sawpit—the one standing above on the log, the other down among the sawdust—both splendid curlers in the winter time, so much for keeping the muscles of the arm in prime condition. Then there were the hedgers, father and son, old Hugh and young Hugh, who did so well in summer with their bees that they took all the prizes for honey at the flower shows. When yellow autumn came circling round what a regiment of Irish reapers appeared, each with his hook wrapped up in straw slung across his back, his whetstone fastened in his leathern belt, his “ piece ” in his pocket, and his dinner-can



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under his arm. Why, in harvest time the countryside was a far busier place than the sleepy provincial town. There were the boys who made "bands" for the sheaves, the young women who followed the reapers, and gathered up the corn and bound it into sheaves, "the binders," or "bandsters" as they were called. Some of these workers were town-dwellers, too, whose only holiday in the year was a fortnight's harvesting with its occupation, its sunshine, and its fresh air, health-bringing and wealth-bringing. But to-day the train whisks me past the old familiar scenes. I sometimes catch a glimpse of one man alone in a field driving a "self-binder," which tosses out the string-tied sheaves one by one, and but for the whirr of his reaper no voice nor human sound is heard that world around. Perhaps for an hour before "looseing" time another man may walk through the field and lift the prostrate sheaves and make them into stooks. The home-farm, indeed, is a thing of the past, for the fields are now



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all "grass parks." One day the butcher's man comes from the town and takes away "a wheen of his beasts" to be slaughtered. Another day he brings a fresh lot, not yet "ripe" for marketing. In those old days the school children even used to earn a little in vacation time by chipping the bark from the cut timber for use in the tannery, but that, too, is an industry which somehow seems to have faded out of the district.

"Do ye mind o' auld lang syne,  
When the simmer days were fine,  
And the sun shone brighter far  
Than it's ever done since syne?"

I can remember well, as a child, being kissed by the Monkton Minister who wrote that charming poem.

Of late I have heard some of the landless speak of the laird, who to boyish eyes seemed so great, as being "hard up"; indeed, as if all the old lairds were nowadays inevitably more or less poor. The last thing that up-to-date successful men seem to think of now is to put money into

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land. In their wisdom they say to themselves: "Have not foolish men built houses far larger than their properties could support, even before the rents fell to their present level. Any one can rent a country mansion for little more than enough to pay the wages of the out-door servants needed to attend to the garden and the grounds." "Why, then," says our modern worldly wiseman, "go on half-pay, and take two per cent. for money put into land?" Looked at in any light you choose, the position of the land-owning class is far from enviable, except in the immediate proximity of a golf links or a large and growing city. I remember when Prestwick was a little village of thatched cottages and hand-loom weavers. The few summer visitors, "saut-water folk," were regarded as eccentric cranks, who gathered sea-ware or "wrack," as they called it then, boiled it, and bathed their feet in it. A Highland estate, if the owner wishes to retain for his own use the sporting rights upon it, will yield no better

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return than a picture by Sir Joshua Reynolds or by Raeburn. Many landowners, of course, have nothing to live on but the rent they get for the autumn, and they must find a sporting tenant or sell their properties. Agricultural land is in many, I should say in most, cases not worth more than the value of the buildings actually upon it at this moment, possibly also the cost of the roads and fences used by the tenant. Then, again, how few properties in Scotland are other than heavily burdened with debt. The Entail Statutes of last century were passed to relieve men of the immediate difficulty of their position, as limited owners, by charging the lands permanently with the expense of draining, building, and indeed all so-called substantial improvements. In the end the statutes have only sunk estates under heavier encumbrances than ever. No wonder Mr Gladstone in handing down the Hawarden estates to his grandson warned him to beware of "the fatal facility of borrowing," which had



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swamped many an ancient inheritance. He had the true wisdom to entreat his successor never to exercise this privilege. But what is a poor proprietor to do? Rates and taxes go up, but do they ever come down? The owner may have heavy death duties to start with, a way-going tenant to be compensated one year, a new steading to be built another, repairs to the manse or a new church to be built. Such extra expenditure always comes at precisely the wrong moment. Many estates could not be sold piece-meal if you tried. Is the representative of an old family to sell the whole inheritance, and from being considered somebody sink to the level of being considered nobody? Any proposal to duplicate the buildings already upon the land is a quite impossible condition to exact from the existing owners. All this time the population of the country districts has been going down, while that of the manufacturing districts has been going up. Scotland had 3,062,000 inhabitants in 1861, and forty years later



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this had risen to 4,472,000. While the upper classes have been losing in position, the working class seem to have benefited all round. They have higher wages and better houses ; they are better fed and better clad. The worship of the goddess of cheapness enables them to enjoy many things which long ago they only looked at afar off. Money seems with them much more plentiful. I can recall a lad, who undertook for one shilling to learn the whole of the 119th Psalm without a single mistake, and did so. The sweet odour of scone-making seldomer floats through the open cottage doors now, and on Saturday afternoons the baker's van from the town seems always delivering sickly looking white loaves. In the days of my youth there were bannocks of barley meal. One curious result of the abolition of the old toll-bars has been the decay of the art of baking among the cottagers. The baker's van goes through all the district now without paying the heavy tolls of long ago; and brings the bread to every door. The

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farmers now seem to be better provided with the appliances they need, and facilities for disposing of their crops are greater. But fortunes are not made in agriculture to-day such as enterprising men were able to acquire then. The nineteen years leases were at that time looked upon as the sheet-anchor of the tenant's prosperity. Latterly the great desire has been for a lease with a break every five years. So long as the attractions of a farming life are as eagerly sought after as at present, there will be the liability to compete unduly for farms, and the opportunity to make large profits becomes very rare. Many men are satisfied if they can make ends meet, and do not look for more. They are foolish in trusting far too much to the thoroughly unsatisfactory system of abatements in bad seasons to give them relief. But how can a hard-pressed landlord give abatements, even if his sense of equity make him desirous of doing so? Fresh air and fresh eggs and fresh milk for his children, with free primary education in a land of

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settled government, is what to some may seem a fortune—it is about all the fortune farmers have had of recent years.

Ecclesiastically we have travelled a long way in fifty years. The parish minister, like the laird, has suffered from the fall in the price of grain. In the meantime the wealth of the country has doubled, and the relative position of the man entitled to the parish stipend has altered for the worse, even where he has been able to get the Court to give him an augmentation of five or even six “chalders.” In one of our old elections a good deal turned upon “the Maynooth grant” to the Roman Catholic University of Ireland. It was a subject sorely vexing to many Scottish Presbyterians. When the next election came round, and the canvassers called to see about a farmer’s vote, it was his wife who innocently asked them, “What’s become o’ Mr Maynooth noo? The puir body’s surely no’ dead, but we hear naething about him?” On another occasion a young man turned up in the parish to



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hold religious meetings. He was anxious to introduce modern hymns—a thing locally unknown—and was understood to have said that they expressed his own religious feelings in a way that nothing else did. Two old women were shaking their heads over this most unheard of proposal. “He says, Jean, his case is no in the Psalms.” “Well, Marget, if his case is no in the Psalms, I doubt he has nae case ava.” That seemed to them to dispose of the whole matter. Seventy years ago the laird, just down from London and Parliament, wanted some one to take a message into Ayr in the evening. But not a man was to be found. Every able-bodied person was away attending a “non-intrusion” meeting. How many in the parish to-day could explain intelligently what the burning question of non-intrusion was all about. And in two generations from now how miserably small will seem many of the acute differences that sunder many a man from his neighbour.

On Sundays we attended church, and



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had what was appropriately called "a double-diet." A long lecture from the Old Testament was followed by an equally long sermon from the New. Each a complete meal in itself, and, as a whole, supposed to supply something for all tastes. One hot day when the doors were left open a flock of turkeys came wandering into church yawp-yawping, only to be chivied out by the old woman accustomed to feed them, whom they had scented from afar. Another day an urgent message came for the factor in church. His servant man instead of walking boldly in to deliver the message had, in his modesty, at the door divested himself of his big boots, and then on hands and knees crawled along the passage, bobbing up when opposite the proper pew to give his message, and retiring in the same manner as he had entered. In his desire to avoid notice he had only added to the excitement of those watching his entrance and his exit. Old John, the gravedigger, who showed the minister in, and sat throughout

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the sermon on the pulpit steps guarding him like a sentinel, had in his youth fought under Nelson at Copenhagen and Trafalgar, but by the time I knew him he was old and bent. On week days he raked the gravel on the long avenues leading to "The Big Hoose." It was probably all the work he was then fit for. John had a temper, and barefoot boys never passed too near to him. At a safe distance of fifty yards, knowing the old man could not run, they would turn and shout contemptuously, "Auld Copenhagen," as if to have fought behind the wooden walls of Old England was something to be ashamed of! John would turn as quickly as he could—his old eyes would flash fire, and his whole attitude indicated that if he were once again young and supple he would soon put to silence all his adversaries. It was nearly sixty years after Copenhagen when our present King (Edward VII.) was married. Old John was still to the fore, and his services were called for to load the two ornamental

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cannons in front of the laird's house, which were fired in honour of the occasion. No one else in the neighbourhood had ever loaded or fired a cannon. Peace to old John's ashes. Ah me! the most of the friends of my youth are now beneath the grass of the green churchyard.

## PATRICK WILLIAM CAMPBELL

By D. D. M.

TO present an adequate appreciation of Pat Campbell would challenge the pen of as ready a writer as himself. When the estimate of a departed friend, the adjustment of a delicate situation, or the statement of a worthy cause was to be furnished, it was to him that many instinctively turned, and never turned in vain. The Editor of the *Academy Chronicle* could testify to much valuable work done for it by him.

Born in November 1850, he was the son of Mr David Campbell, who had succeeded his father, Patrick Campbell of Queenshill, Writer to the Signet, as factor to Mr Oswald of Auchincruive, and later became manager of the Royal Bank of Scotland at Ayr,



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while his mother was a Boswell—one of that well-known Ayrshire family. He came to Edinburgh as a boy and entered the Academy in October 1861, joining the first class then enrolled under D'Arcy Thompson. The most distinguished member thereof, if a somewhat spasmodic attender, was Robert Louis Stevenson, but it must have been a class of more than usual ability, as its members have been exceptionally successful in many walks of life. He passed with credit the years of the curriculum, and at its close in 1868 achieved distinction as Mathematical Medallist. He thoroughly entered into the athletic life of the School, and attained the double honour of being a member of the Football XX. and the Cricket XI. At School, as throughout later life, he stood for a high standard without trace of censoriousness.

As the years went on a pathetic interest attached to the "dwindling score" which met at the occasional reunions of the Thompson Class, and within recent days

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two more have joined their departed comrades. It was a happy circumstance that a number were destined to fill important places in the business life of Edinburgh, and among these Pat Campbell occupied a very prominent place.

After due preparation he entered, as for hereditary reasons might have been expected, the legal profession, belonging as he did to the fourth generation of his family to be admitted a Writer to the Signet, and was successively a partner in the firms of Mylne and Campbell, Campbell and Martin, and Campbell and Campbell. Having been attracted to the study of finance, he interested himself in the administration of Trust and Investment Companies, and was from time to time elected Director and Chairman of several important Companies, whose growing success was largely due to his sane and balanced judgment and wide general knowledge.

Varied and successful as his business enterprises were, they never usurped the

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place of what he considered far more important matters. Many philanthropic agencies had his warm and generous support, and in the congregations of the city (the Barclay and St George's U.F. Churches) with which he was connected he was ever a helpful influence. Pat Campbell was a great hero-worshipper, and it was to character, rather than to brilliance, that his devotion was yielded. Was it not in part due to this worship of heroism that he was enabled to display the heroic qualities, which his most intimate friends observed in him when brought face to face with his last illness and all through its weary painful hours?

It was no doubt as a tribute to his character, as well as to his loyalty to Liberal principles, that he was selected to act as election agent for Mr Gladstone during the memorable years of his candidature and membership for the county of Midlothian. The great Liberal statesman once said of Pat Campbell that he possessed remarkable judgment for so young a man, and it

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was doubtless for this quality of balance and proportion that his friends so greatly valued his opinion. Political services were rewarded by his being made Principal Clerk of Session, and in the Parliament House he was a familiar and popular figure for twenty years. To this popularity his abundant sense of humour and ever-cheery presence largely contributed. To occupy a position once held by Sir Walter Scott appealed to the literary instincts of Pat Campbell. He was a most omnivorous reader, and he did not selfishly keep to himself the fruits of his studious life. Not many years ago he compiled a charming digest of his reading in a book entitled "Viaticum," in which quotations from his favourite authors were assigned to each day in the year. He had it in contemplation to add a supplement thereto, and those of us who were likely to be its recipients will regret that his purpose was not carried into effect.

To his beloved county of Ayr, surely one of the most fascinating in lowland Scot-



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land, he was ever faithful, and by his direction was laid to rest in the churchyard of St Quivox almost adjoining the factor's house in which he first saw the light.

“ Under the wide and starry sky  
Dig the grave and let me lie ;  
Glad did I live and gladly die,  
And I laid me down with a will.

This be the verse you grave for me :  
Here he lies where he longed to be ;  
Home is the sailor, home from the sea,  
And the hunter home from the hill.”

He was a fine exponent of the apostolic definition of a Christian business man—  
“ not slothful in business, fervent in spirit, serving the Lord.” To his wife and family our deep sympathy goes out. The memory of what he was and what he did will be to them an abiding source of comfort.

ST QUIVOX  
3RD MARCH 1922

By E. M. C.

THE funeral of Mr P. W. Campbell, late of Auchairne, Ballantrae, Writer to the Signet, took place on Friday afternoon in the churchyard of St Quivox. In accordance with a life-long desire, Mr Campbell was buried in the grave of his father and mother, within a stone's-throw of Mount Hamilton, his birthplace and childhood's home. The picturesque churchyard was beautifully carpeted with snowdrops and crocuses, and while the morning of the day was dull, during the short service in the church and at the graveside the sun shone brilliantly. The journey from Edinburgh was accomplished by motor, the hearse, followed by the immediate

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relatives, reaching St Quivox within a few minutes of two o'clock. A party of mourners had arrived by train from Edinburgh and joined a representative company of Mr Campbell's Ayrshire friends. A touching feature of the assembly was a party consisting of the schoolmaster and nine boys from St Quivox school, where Mr Campbell's schooldays had begun more than sixty years ago, and for which he ever cherished a deep affection, presenting prizes annually to the pupils since 1872. The Rev. James Wilson, St Quivox, and the Rev. Wm. Fraser, United Free Church minister of Rothiemurchus, Aviemore, conducted the services, thus maintaining the friendship and co-operation between the churches begun by Mr Campbell's father when factor at Mount Hamilton. Although the late Mr David Campbell came out of the old church at the Disruption, he continued on the most friendly terms with the parish minister, and the late Dr Charteris has borne ample testimony to the help and support afforded to

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him by the Campbells during his ministry at St Quivox.

During the short service in the church, the coffin, which was of plain polished oak with a brass plate inscribed simply "Patrick William Campbell: born 21st November 1850; died 28th February 1922," rested before the pulpit. On the coffin lay a single wreath of beautiful flowers, the gift of the schoolmaster and pupils of St Quivox School. The service consisted of prayer and Scripture reading by both ministers, and at its conclusion, after the removal of the coffin, the mourners gathered round the open grave for the committal service conducted by the Rev. Wm. Fraser, who made use of a prayer chosen by Mr Campbell himself:—  
"Almighty and most merciful God, who has made us out of the dust, whose love is a consuming fire to cleanse and purify, we commend to Thy keeping the soul of Thy servant, that he may abide in Thy favour and peace. Here we lay in the kindly earth, which his feet trod in the



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days of his childhood, ashes to ashes, all that is left in our hands of the body, in which he passed his earthly life. At Thy coming may he be reclothed in spiritual vesture so that we may know him as of old, see his face and hear his voice and touch his hand, changed and hallowed by Thy transfiguring power, through Jesus Christ, his and our Redeemer."

The pall-bearers were—Mr J. D. B. Campbell, W.S., Captain P. M. Campbell, and Mr E. M. Campbell (sons); Mr D. Mackenzie and Dr Roxburgh (nephews); Mr J. D. Boswell of Garallan, Mr Thomas Maitland, and Mr W. B. Dunlop (cousins). There were also present Mrs Campbell and Miss Campbell (widow and daughter); Mrs J. D. B. Campbell (daughter-in-law); Mrs Skirving (sister); Mrs Strachan (niece); Miss Cathcart (sister-in-law); Mr Kennedy of Dunure, and a number of others. A large number of beautiful wreaths of flowers were brought from Edinburgh.

It may be noted that in the same grave

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there lie, besides Mr Campbell's parents, his grandmother, two brothers, and a sister, and it is an interesting circumstance, in view of Mr Campbell's having married a Miss Cathcart, that on the walls of St Quivox church are to be found the arms of the Cathcarts carved in the stone in 1595 when the family owned Auchincruive. Both Mr Campbell's father and his grandfather, Patrick Campbell of Queenshill. Writer to the Signet, were factors to the Oswalds of Auchincruive, the family having been resident at Mount Hamilton from 1804 to 1864.







